





Mr. Summerbell criticised Mr. Foss's address with much zeal; renewed his professions of attachment to his country, and its Constitution and Union; said he had a wife and children whose dearest interests would be lost in the dissolution of the Union.

Elder Baldwin said he wished to speak in the Convention at some future time—was an abolitionist, but not a Garrisonian.

Rev. Mr. Whittemore then addressed the Convention. He said whatever in religion or government favored slavery, he was opposed to it; but he

Mr. Foss asked, 'Would you turn a man out of your church for voting for James Buchanan, or any other pro-slavery man?'  
Whittemore—'Yes, if I could have my way.'  
Mr. Foss—'Then you are so far a Garrisonian.'  
Mr. Foss asked—'Would

W.—'Yes!'  
F.—'Would you do the same with one who defended horse-stealing?'  
W.—'Yes!'  
F.—'Well, that is sufficiently liberal.'  
Voted, That when the Convention

In the evening, the Convention was addressed by C. L. Remond, A. T. Foss and J. Claffin.

Mrs. Hyzen now took the stand, and in a speech of great clearness and force, held the earnest attention of the audience for one hour and a quarter. Mr. H. referred to Rev. Mr. Summerbell's statement, that he could not bear the thought of the

the Union, because he had a wife and children. He passed a warm and beautiful eulogy upon this love of his dear ones, and then took us all away to behold upon the plantations and the rice swamps of our land, the millions of those husbands and wives, parents and children, which this Union dooms to a condition worse than death.

Elder Baldwin now took the stand, and spoke for some time upon Mr. Garrison's 'infidelity,' and in defence of the Republican party.

Voted to adjourn one hour.

Met agreeably to adjournment. Song by Mrs. Hyzen.

C. L. Remond made an excellent speech.

Next, the President made a very clear statement of the distinctive principles of the Garrisonians, in reference to their great movement.

Mr. Guy C. Sampson now came forward, and made an earnest and faithful appeal in behalf of the slave.

Mr. Foss made the closing speech.

Voted to adjourn to half past 7 this evening.

Met agreeably to adjournment. Song by Mrs. Hyzen.

The remaining resolutions were taken up, discussed, and passed; and the Convention, after six sessions very fully attended, and replete with interest throughout, adjourned *sine die*.

J. CLAFLIN, President

JAMES HUTCHINSON, JR., *Secretary.*

BARRE, (Vt.) August 30, 2857.

To the Anti-Slavery Convention, convened  
at West Randolph, Sept. 1st and 2d, 1859. }

FRIENDS OF THE ENSLAVED :

As other duties deprived me of the pleasure which

This I am prepared to do, not as a boast of personal importance, but because my heart is with you; because I feel that the cause of the oppressed calls for an expression of sympathy from all lovers of human-

ty, however weak or insignificant they may be. As to me the *highest, the truest, the most living* expression of Christianity which is now operative in the world. Untainted by selfishness, untarnished with pride, and untrammelled by sectarian and partisan prejudices, it breathes the spirit of Christ in its freshness. I love it, because it appeals to my highest sense of duty, satisfies my highest convictions, permits my freest

pathies to flow out to those who need them, and allows me to 'rebuke wickedness in high places. When I fathom the deep places of my soul—when I consult my own feelings, and drink most freely of the spirit of Jesus, I find that I am really in fellowship with none but those who are toiling to 'open the prison doors, break every yoke, and let the oppressed

And, in speaking thus, I am aware that I erect an almost impregnable 'wall of partition' between myself and the sectarian religions of the day; that I shut myself out from the sympathy of every church in the land. Look at the professedly Christian Church! It is endowed with almost unlimited means

of influence. It has wealth, popularity and learning. And yet it stands dumb before the oppressor; it worse, it bows down at his behest, and does his God-defying work. What an attitude this for a Church which claims to be Christian! Its very position on the slavery question brands it with hypocrisy. Viewed in the light of its relation to this sin, every benevolent action it performs is tainted from its birth with loathing—much as the good deeds of the Pharisees were tainted with hypocrisy.

feel that it is Christ's most powerful enemy—that it is crucifying him afresh, putting him to an open shame, and doing more to disgrace his cause than all his professed foes. O, that the churches would put away their false pride, their dishonest scheming and temporizing, and, like Him whose disciples they profess to be, stand forth free and uncontaminated with the

But, before this can be, a great work must be done. The minds of men must be aroused to a consciousness of the evil we oppose. The people are not half awake on this subject. They are not half awake on any subject.

this subject. They do not feel its importance. They consent to let corrupt politicians use it as a means of personal aggrandizement. It is ignored wherever and wherever partisan and sectarian interests require. The peace and quiet of a 'totally depraved' political clique, or of a lazy Church, are thought to be of more importance than the peace and salvation of humanity. Men are prepared to insist

manity. There are few who are puffed up upon the right, the immediate, unconditional, absolute right, in defence of Church and State. Selfish material interests crowd themselves upon and control almost every reform movement.

But we claim for Radical Abolitionism an exemption from these charges. If we understand it, it contends to no compromise or union with the wrong.

It has no faith in expediency, and never resorts to evil as a means of doing good. In its application to slavery, it demands its absolute and immediate extinction; demands it not chiefly as a constitutional or a political duty, but as a divine right. It teaches as one having authority, and not as the political scribes. In this its central idea, as we have said, we

recognize the spirit, the very essence of Christianity, and in seeking to extend it, and give it practical force in society, we feel that we are doing the work of the Master. Let us toil on in faith and hope. Amid all our discouragements, we see indications of an approaching victory. And, even without these indications, our confidence in the power of truth and

That you may have both an interesting and profitable Convention is the earnest wish and prayer of  
Your fellow-laborer in behalf of universal freedom,  
F. S. BLISS.







